1:Heckewelder M-5 (ca. 1800)1819
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Their belts of wampum are of different dimensions, both as to the length and breadth. White and black wampum are the kinds they use; the former denoting that which is *good*, as peace, friendship, good will &c., the latter the reverse; yet occasionally the black also is made use of on peace errands, when the white cannot be procured; but previous to its being produced for such purpose, it must be daubed all over with chalk, white clay, or any thing which changes the colour from black to white. The pipe of peace, being either made of a black or red stone, must also be whitened before it is produced and smoked out of on such occasions.

Roads from one friendly nation to another, are generally marked on the belt, by one or two rows of white wampum interwoven in the black, and running through the middle, and from end to end. It means that they are on good terms, and keep up a friendly intercourse with each other.

A black belt with the mark of a hatchet made on it with red paint, is a war belt, which when sent to a nation together with a twist or roll of tobacco, is an invitation to join in a war. If the nation so invited smoke of this tobacco and say it smokes well, they have given their consent, and are from that moment allies. If however they decline smoking, all further persuasion would be of no effect; yet it once happened, that war messengers endeavoured to persuade and compel a nation to accept the belt, by laying it on the shoulders or thigh of the chief, who, however, after shaking it off without touching it with his hands, afterwards, with a stick, threw it after them, as if he threw a snake or toad out of his way.

Although at their councils they do not seat themselves after the manner of the white people, yet the attitude they place themselves in is not chargeable to them as a want of respect. Faithful to the trust committed to them, they are careless of ceremonies, from which the

[erratum. See cat. 116, p. 348. Analyst]

3:Zeisberger M-5 (1767-1780)1910
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them after their Chief Netawatwes had died. The ambassadors halted several miles below the town and sent word that they had arrived. The day after some Delaware Captains went down to welcome them and delivered a speech, in which they expressed joy on their arrival, extracted the thorns they had gotten on the journey from their feet, took the sand and gravel from between their toes, and anointed the wounds and bruises made by the briars and brushwod with oil, wiped the perspiration from their faces and the dust from their eyes, cleansed their ears, throats and hearts of all evil they had seen, heard or which had entered their hearts. A string of wampum was delivered in confirmation of this speech and then the Captains, accompanied by a large number of Indians, conducted the embassadors to the town. On entering the Cherokees saluted the inhabitants by firing their pieces, which was answered in the same manner by the Delawares. Next, the Captain of the Cherokees began a song, during which they proceeded to the Council-house, where everything had been prepared for the reception of the visitors. All having been seated, the Cherokee Captain comforted the grandfather, the Delaware nation, over the loss of the Chief. Continuing he wrapped the remains in a cloth, buried them, covered the grave with bark, wiped the tears from the eyes of the weeping nation, cleansed their ears and throats and took away all the sorrow from their hearts. He confirmed his speech by delivering a string of wampum. Then the peace-pipe was stuffed, lighted and in turn smoked by several Captains of the Delawares and Cherokees.

The peace-pipe is held in high regard among the Indians. It is brought out at certain solemn occasions, as when peace is concluded or renewed. The head is six or eight inches long and three inches high. It is made of stone or marble. A pipe made of red marble, as was the one used on the occasion described above; is particularly valued. The pipe-stem is made of wood and blackened, it is strong and durable and may be four feet long. It is wound around with fine ribbon and decorated with ornaments made of porcupine quills of various colors. It may be further ornamented with green, yellow and white feathers. If the pipe is made of red marble it is whitened with white clay

3:Zeisberger M-5 (1767-1780)1910
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or chalk, for red is the color of war, even though the red marble pipe is most highly valued. For the same reason nothing red may appear on a string of wampum. A war-belt is smeared with red paint or cinnabar. If for want of a white wampum belt, one made of the violet colored shells has to be used, this is whitened with clay and then has the same signficance as a white belt. The dark wampum belts are used, whenever they wish to give some one a severe lesson or a reproof. After the ceremonies described above had been completed, and all had partaken of a feast, the exercises for that day were at an end. On the next day they approached the chief matters of interest and exchanged belts of friendship, this part of the negotiations lasting several days, as each belt was presented in connection with a formal speech.

136 A few words should be added concerning animals.

1) Swallows[210] are found, generally near some body of water. Snipe[211] are gray in color and have a bill almost as long as the body of the bird. The gull[212] is frequently seen near rivers and lakes. Two kinds of plover[213] may be seen in these parts, both found near water. The one variety is about the size of a blackbird,[214] which is sometimes found away from water, the other much smaller.

The whippoorwill[215] is a night bird, of gray color, somewhat smaller than a turtledove.[216] It has a thick head, a short bill and a wide mouth. It has received its name from its note, which may be heard all night long.

The Mosquito-hawk[217] gets its name from catching mosquitoes and flies while on the wing. It is about the size of turtledove, has a round white spot on each of its wings, which seem, when the animal flies, like holes in the wings. It will dart up and down very swiftly in its efforts to catch insects.

Of bees[218] nothing was known when we came here in '72, now they are to be found in large numbers in hollow trees in the woods.

Wasps[219] are found in large numbers.

2) Among the quadrupeds the flying squirrel[220] should be noted. This animal is about the size of a rat, has a thin mem-

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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clearly evident on the surface, namely that the two forked drum sticks, those of highly ceremonial significance used only from the ninth night of the ceremony to the end, bear carvings of human heads, a male on one, a female on the other, the latter having also the representation of female breasts below the face. This leaves no doubt of latent trend of thought in the basic symbolism of duality based upon sex in Delaware. The two drum sticks in question are definitely designated male and female. 796x 772 831

I might mention also another piece of native reasoning along the same line in explanation of the black and red half-painting which is so characteristic of Delaware sacred coloring. It has been assumed and with good reason that these colors represent the states of life and death, respectively red and black. I would not discard this theory since it is one present in the minds of some Delawares, but would rather find an explanation for the confusion in idea of the black and red symbols as an overlapping of several vaguely fused symbolisms; one designating sex, the other life and death. The whole question, as it now stands, amounts to a problem of symbol interpretation in Delaware religion in which the supposition of sexual duality must be given primary consideration. 796x 772 831 822

Reverting for a moment to Anderson's explanation of the two fire, two door, two center-post image peculiarity in the Big House arrangement, it should not be inferred that he intended to point out that these were exclusively or definitely sexual segregations or that they reflected duality in the conception of deity. He also wished especially to avoid fixing the idea that the two center-post images represented the Creator. He tried to make clear that the two branches of service represented by the men and women worshippers were made convenient and kept separate in accordance with the division into male and female functions by the dual arrangements just noted. 796x 772 831

The whole question of sex differentiation in Delaware religion and natural thought is one which may have to be worked out through evidences beneath the surface, perhaps in almost forgotten but deeply significant principles of thought,

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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tives, and the founders of these rites, whoever they were, seem to have made suitable provision against public indifference. In the words of the informant, no one is apt to disregard the call to obey religious custom in view of the consequences. And there may have been some idea of making an offering to mother Corn as well in this rite. Its origin dates from the first conception of the corn ceremony as the text relates.[1] The individuals whose duty it is to enact this part are hence called "excrement daubers," and their identity is, as might naturally be expected, kept in the dark. The rite itself is called *we'mui·ha'lɔwe's* "excrement daubing."

Of the masks used in this rite we have mention of several specimens obtained from *Ni·ka'ni·paxoxwe*, "Leading walker" (Joe Washington) of the same band in Oklahoma (Fig. 1, *A* and *B*).[2] They represent the features of masks requisitioned in the rites of the Corn Harvest Ceremony as celebrated by the Wolf division. According to the memory of Joe Washington, from whom they were obtained, the mask (*A*) with black on the forehead and chin part and the middle face-portion of red, was employed by the mask messenger and dancer of the Wolf division in his *midday* appearances. The dark upper and lower bands of color represent darkness before dawn and after sunset; the lighter center, the middle of the day. The other (*B*) with the upper face area black and the lower red was worn in the rites of the *early morning and evening*.

The corn ceremony itself seems to be known only through general description on the part of our informant who had the account of it from his mother. She had seen the rite when she was young. As will be seen its characteristics are those of the usual Delaware feasting festivals. There are the addresses by the speaker chosen for the occasion, the women having prepared beforehand the amount of hominy

[1] One of the Delaware authorities, J. A. Parks, states in recent correspondence that he thinks the "excrement dauber" rite belonged originally to the Shawnee. Joe Washington, who had witnessed the rite when a young man, attributes the custom to the Seneca "introduced a long time ago to the Delawares."

[2] Specimen *A* (model, 4½ x 5½ inches) is of oak with cap portion, over top and back, of trimmed deer skin, with shredded corn stalk "hair." *B* is similar in construction, 6 x 8 inches. Unlike Iroquois masks there are no little bags of tobacco offering attached to Delaware images.

7:Speck E-5 (1928-1932) 1937 NM7 Delaware-NM7
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A B

FIG. 1. DELAWARE RED AND BLACK WOODEN MASKS WITH CORN-HUSK "HAIR" WORN BY OFFICER IN MASK CEREMONY (p. 80). *A*. Worn during mid-day performances (reproduction 5½ inches in length). *B*. Worn during morning and evening performances. The spacing of the red and black colors represents the proportion of light and dark, morning and evening (*B*), and in mid-day (*A*). (Sketch by M. H. Wheeler.)

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9: Kinietz E-4, 5 (1938) 1946
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774 been left undone, when the ghost ceases the visits.
775 CAPTAIN CHIPPS—Ghosts are not known—have not been heard of.

J. W.—Ghosts are really shades or shadows of spirits, often seen before or after death, they are signs or warnings and can be seen by human eyes. There is much paralysis among the Delaware which is often caused by being struck with a shadow or crossing it or paying any attention to it if one sees it coming. Stopping [832] 753 to look at it, turning around after passing, even innocently, has evil effects. There is no cure for it. Preventive by rubbing [751] streak of ashes on left cheek under eye before going out in the evening. Often marked children as safeguard.

W. T. attributed to the soul the actions of the shadow reported by J. W.

40. Witches and wizards

754 JOHN JOHNSTON—They are very firm in the belief of witchcraft and suppose that there is many among them that can appear [753] in the shape of any animal they please and have power to cause sickness. They believe this to be a supernatural power invested in them by some one of the Deities for the purpose of good that they might have power to heal the sick etc. But that in their present degenerated state they have made a bad use of it, that instead of healing they inflict with sickness and other calamities.

754 CAPTAIN PIPE—They believe in witches and wizards and 756 attribute their powers to the use of certain medicine, said to have been procured of the Nanticokes who had it from a naked infant found by them on the Sea Shore. In 1810, the prophet when [792] preaching against the use of this medicine pointed out five or six men and women on white river as the possessors of it. These [683] persons protested their innocence and were put to the torture, where they were exhorted to save themselves by delivering the means of destruction which they possessd. Seeing no other prospect of escape from death, they professed a knowledge of the arts and promised compliance, but after release they were not able to produce the cause of the difficulty, and they were by common consent condemned to death by burning.

10: Speck E-4, 5 (ca. 1925) 1931
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clusion, add something to our idea of another side of the character of this knowing and potent reptile, so important to the religious sense of the Delaware.

"The turtle is in its way an evil thing, yet not so evil as a snake which is controlled by the Evil Spirit and has also human face-paint patterns. The Turtle can hurt human-beings. Once a boy caught a water-turtle and turned him on his back. The Turtle got mad; raised himself on his legs stiffly. The Turtle raised himself, and launched himself through the air and struck the boy on his head and nearly killed him. The Turtle has a weapon in the sharp frontal plates."

FIRE SYMBOLISM.—Among the spirit-forces of Delaware cosmology "Our Grandfather Fire" (te'ndai') is held in high esteem. The adoration of fire, however, is not sufficiently exclusive to justify the Delawares being called pyrolatrists. Fire, as a spirit-force subordinate to the Great Spirit, is an agency of purification and invigoration. In the Big House ceremony the rite of kindling new fire with the consecrated fire-drill takes place to the accompaniment of an appropriate prayer on the ninth night from the lips of the Bringer-in, or Master of Ceremonies. The new fire is thus "pure," since it is made with the implements granted by the Great Spirit. The coming of the white man within the horizon of Delaware culture introducing matches into the native economy has undoubtedly served to throw the sanctity of the fire-drill into a higher light. But it would, I believe, be quite erroneous to undervalue the attitude of reverence, both in thought and ritual, which is held toward fire in native culture throughout the east.[1] To the Delaware ceremonialists the making of new, "pure" fire symbolizes "renewing of life, fresh vigor, the breathing of pure air uncontaminated by latent forces of disease, new and pure influences for life and health." It is one of the forces to which tobacco is constantly offered, and is an auxiliary to the use of cedar as incense in the act of purification.

Both Zeisberger and Harrington lay stress on the deification of fire among the Delawares.[2] In the Big House the two fires maintained throughout the ceremony east and west of the center-post,

[1] Some writers who have dealt with fire-worship among the eastern Indians seem to have gone too far in defining them as outright sun- and fire-worshipers, through exaggeration of the importance of fire ceremonies described in the older accounts. That the Delawares have been more conservative in regard to admitting innovations into their ceremonies is shown by the fact that the Yuchi, in whose annual ceremony the kindling of new fire is an important act, have condescended to use flint and steel (F. G. Speck, Ethnology of the Yuchi Indians, Anth. Pubs. Univ. of Penna. Mus., vol. I No. 1 (1910), pp. 120-1). On the other hand we know of perpetual fire being maintained in village temples among some of the early peoples of the southeastern area; evidence that must be given full weight in considering the question of pyrolatry in eastern America.

[2] Zeisberger, op. cit., pp. 133-130, Harrington, (I) passim.

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where they burn under the gaze of the carved images of the Great Spirit on the post, represent the actual presence of this mighty spirit-force.

821 STARS AS SPIRIT-FORCES.—Among the man-i't-u mentioned in the text, the stars are given a prominent place. They too are "grandfathers" who, we are told, render service in assisting the moon to illuminate the night. It will be noticed that they receive a large share of reverence in the annual ceremony through being mentioned frequently in the adorational addresses. In the quaint phraseology of Wi'tapano'xwe we learn that the Great Dipper of European star-lore is called in Delaware $ma\chi k^{ee}$, "Bear." The head of the Bear is separate from the body. The legend tells us that the body is trying to catch up with the head, in which event the world will come to an end. Wi'tapano'xwe explained further that the stars of *corona borealis* formed the Bear's head which the animal is ever trying to reach. In Wabanaki star-lore this is the bear's den of hibernation from which the hunters, those three stars forming the so-called tail of the Bear (the handle of the Great Dipper in European belief), have driven the animal. It is said, by the same people, that the Bear is slain in the fall of the year, that its blood reddens the leaves of the trees and its fat when tried-out causes the earth to be covered with a white mantle, the snow. The subsequent portions of the tale seem not to have come forth as yet in Delaware mythology, although Zeisberger relates the outline of a legend of the Bear group in which the Bear is pursued by Indians "with a little dog; the three stars in the form of a triangle represent the head of a bear, which they cut from the trunk and threw down."[1]

The Delawares believe that some of the stars are living beings. For example the seven stars, known as asi'sk^{ee}taya'sak, "bunched-up," bear the identity of clean or holy men, prophets. They are known only to shamans or those who possess supernatural power. The legend says that at one time seven meteors fell from the sky partly burying themselves in the ground. Some shamans soon discovered them and they disappeared. The shamans found them again in the form of seven pine trees. They used to consult with these pine trees. Finally they became transformed into the seven stars.[2]

The informant adds: "The Delawares recognize the morning star, the evening star, and a constellation known as beast chasing the bear; At a certain season of the year you will find the leaves of the forest lying on the ground, appearing to be greasy and covered with spots of water. If at this time of year the beast has caught the bear the greasiness of the leaves is believed due to the bear-grease. Another large constellation near that of the bear represents his nest or den."

[1] Op. cit., p. 148.
[2] See Appendix, Note II.

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bers of the group are convened for the Big House ceremony the day intervals between the nightly performances are passed in taking rest and in pastimes of a native character. The Delawares have various games (li·nalo'ti·n) of a non-formal nature. Among these are horse racing (h'wta'me'laxtan, "trying out horses), and the dice and bowl game (ma'ma'ndi·n, "gathering [dice]") consisting of five dice, cut out of mussle shell carved into forms of button, horsehead, tortoise, tossed in a wooden bowl, the counters being kernels of corn or coffee beans. Other amusements, some obviously of European origin, are checkers, pitching quoits, cards, broad-jumping and jack-straws, it might be added that the Delawares are addicted to the well known moccasin-game but reserve it for the funeral ceremony.[1]

CEREMONIAL IMAGE AND FACE-PAINTING.—The application of pigment to the face has, in Delaware thought, the value of an anointment. The sanctity of the act of face-painting in connection with the performance is displayed in the formality of the rite on the ninth night in which the carved images in the Big House, the face images on the forked drum-sticks, and the faces of the worshipers themselves are given an application of red color. The images, however, receive an application of black and red on each half of the face, while the people receive a rubbing of red only on the cheeks and forehead. The proper native source of red for face painting, which the Delawares believe to have been created for their use by the Great Spirit, is Blood-root (Sanguinaria canadensis). Of this we hear occasionally in the text. In the accounts dealing with Indian customs in the east, Blood-root under the name pukoon is mentioned as an article of much importance. The term *pukoon* became adopted into English and the root became a color substance sought for in the commerce of the colonies. The Delawares still preserve a feeling of its importance and, although considered rare in the present habitat of the tribe in Oklahoma, it is locally present in quantities sufficient to supply an orange-red stain for them in their ceremonies. They call it pe''kən.[2]

Black painting is also important in significance. Black (sok·a'χtai, "black charcoal") is a means of summoning ghosts and so it is worn only when such associations are desired.[3]

In an account of early Pennsylvania and New Jersey, Gabriel Thomas (1698)[4] tells us that the Delawares upon decease made their faces black all over, and when their affairs went well they painted

[1] To be dealt with in a later memoir of this series.

[2] The identity of the above term with Sanguinaria was ascertained during a trip with the informant in the Pennsylvania woods where the plant was found and named.

[3] The informant remembers when a child being told by his mother to go wash the black paint from his face before night came on, after he had been playing dancing, lest it attract a ghost.

[4] Gabriel Thomas' Account, etc., in Narratives of Early Pennsylvania, West New Jersey, and Delaware, N. Y. (1912), edited by Albert Cook Myers, p. 341.

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their faces with red, "it being the token of their joy as the other is of their grief."

The dichromatic pattern, black and red, seems to stand out with prominence in the painting of the human face and its carved representations in the whole eastern portion of North America from Maine to the Gulf of Mexico. An explanation, often sought for by direct inquiry among the Indians, and again based upon hypothesis, has never seemed forthcoming. In the preceding remarks on the use of black among the Delawares, and again through implied reasoning, I would venture to suggest, lies a plausible explanation of the pattern of red and black. The red symbolizes living beings, the black dead, both idea and symbol having a deep grounding in the religious philosophy of the eastern part of the continent.

To illustrate some of the color patterns affected by the Delawares during the Big House ceremony, the narrator of the text made the accompanying color sketches (figure). The patterning permissible in the ceremony is normally restricted to black and red put on in larger masses rather than in fine lines. The mass designs are thought to be sombre, dignified; in short, full-dress in character, and, a note of no little significance, more ancient.

The smaller, fine-line designs placed on the cheeks or in the narrow area between the outer corner of the eye and the temple are regarded as being more modern, secular in character. These are considered too profane for the purpose of worship, and to wear them during the Big House ceremony would be out of keeping with the gravity of the occasion. The fine-line designs are regarded as being suitable for dress-up events of a social nature and for social dances. They belong also to the garb of warriors, like the wearing of the roach head-ornament and the feather bonnet. A series of examples of the fine line of warriors' face patterns for cheeks and temples are shown in figures , as observed and remembered by the informant. An analogy exists between the patterns adopted by warriors and the markings on the face of the rattlesnake and even the turtles. In both cases the patterns are thought ominous, which seems to account for their exclusion from the ceremonial category of designs. Painting on the face representing markings on turtles' or rattlesnakes' faces are called aca'co which means "slitting or cutting in the skin," in Delaware.[1]

THE SWEATING RITE.—At an earlier period of Delaware history, it is said in the text, before the evacuation of the tribal haunts in Kansas (1867) the performance of a sweating ceremony seems to have been included in the annual ceremony. Harrington has notes on this procedure for which he received the name muxhatoL'zing from his

[1] In Montagnais-Naskapi, aca'jo denotes tatooing.